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IN MEMORY

OF

HOLY WEEK AND EASTER 1884.



"En Te, Domine, speravi: non confundar in æternum"

(Te Deum, verse 29).

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IN MEMORY

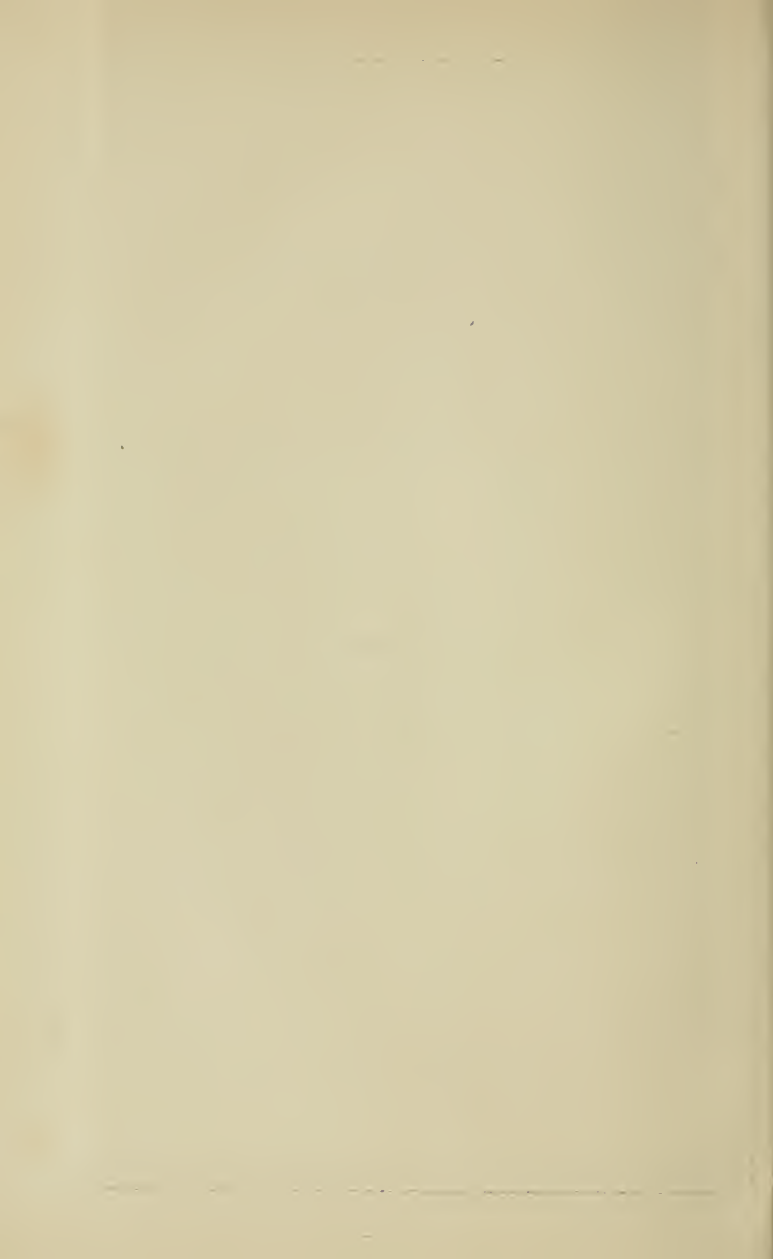
OF

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“I BELIEVE IN THE COMMUNION OF SAINTS.”

“By Saints we understand all who welcome and appropriate, and shew forth, in whatever way, the gifts of the Spirit.”

It is through aspiration to the highest level of the lives of the faithful departed, “quickened by the thoughtful study of that which the Spirit wrought in them, that we enter into fellowship with their true life. Weaknesses, faults, errors, accidents of time and place, fall away. We learn to look upon the love, the courage, the faith, the self-sacrifice, the simplicity of truth which they embodied, and so become invigorated by vital contact with the eternal manifested through men.”—*Dr. Westcott, Regius Professor of Divinity, Cambridge.*

“To belong to a great family, to a great society, to a great nation, is, if rightly viewed, a man’s noblest birth-right. He whose name is a memorial of past honours, and whose earliest years are spent, as it were, in the light of illustrious deeds : he who has learnt to feel that there is a history in which he has a part, and who has rejoiced in the triumphs of a people whose hopes and impulses he shares : must from time to time be raised above all that is selfish

and even personal ; he must become conscious of the accumulated power with which he is endowed, and of the social destiny to which he is called. Let the name be that Name which is above every name : let the history be written in every splendid achievement by which the Kingdom of God has been advanced : let the triumphs be those by which faith through the ages subdues all things to herself : let the fellowship be that of Saints and confessors ; and then we shall understand, dimly it may be, but yet so that effort will be kindled with fresh enthusiasm, what our fathers meant when they handed down to us truths which they had proved ; then we shall say, with livelier imagination and fuller heart, each in the prospect of our little work, and with the sense of our peculiar trials, acknowledging that that work is transfigured by a divine consecration, and that those trials are conquered by a spiritual sympathy : ‘ I believe in the Holy Catholic Church, I believe in the Communion of Saints.’ ” — *Westcott*.

“ The first and noblest use of the Imagination is, to enable us to bring sensibly to our sight the things which are recorded as belonging to our future state ; or as invisibly surrounding us in this. It is given us that we may imagine the cloud of witnesses in heaven and earth, and see, as if they were now present, the souls of the righteous waiting for us ; that we may conceive the great army of the inhabitants of heaven, and discover among them those whom we most desire to be with for ever.” — *Ruskin* (*Modern Painters*, iii.)

P R E F A C E .

ON the evening of Low Sunday (April 20th, 1884), I was asked to allow the first of the following Sermons to be privately printed. At the moment I thought of re-writing it, but afterwards I determined not to do so, and for the following reasons :—

On *that* Sunday, and before that congregation, it was hard to preach at all, so hard that I had at one moment determined to have no Sermon. But on the Sunday morning I put together, only too hastily, some few words. It was a comfort to myself to do so, and now I give them, to the best of my belief, just as they were delivered in the Chapel.

To have rewritten the Sermon would have made it not the Sermon asked for, and thus it would have been deprived of whatever interest it may possess to those who wished for it. For defects of style, which are only too obvious in all these Sermons (for, though for the sake of brevity I have omitted some words, and changed others, in the first pages of Sermon II., I have practically given them without alteration), I make this apology: that a Sermon prepared for immediate delivery, and subject to verbal alteration at

the moment of preaching, is not meant to be an essay, and will not bear the test of literary criticism.

I was also asked for the Sermon preached on May 11th. To this Sermon I have added a note at some length, because the subject briefly alluded to in one passage is to my own mind of vast and absorbing interest. In it, as in other places, I have placed in inverted commas passages from other authors.

In the third Sermon I venture to reproduce a portion of a Sermon preached last autumn, at Drumlanrig Castle, on the Duke's Birthday, and again (in part) on May 4th, 1884, when all the members of the family were absent from Bowhill. I remember that, on November 25th, his Grace seemed to be very much pleased with Hymns 280 and 290. Hymn 280 had been sung in 1872, to another tune, but not since that date ; Hymn 290 was quite new to us : and both were prepared for November 25th with a special intention.

It will, I am sure, interest all those for whom these words are intended, to be reminded that his Grace was in the Chapel at Bowhill for the last time on the morning of the Fourth Sunday in Lent, March 23rd, 1884. His Grace told me not to be surprised if he left the Chapel before the conclusion of the Service, and he accordingly went out before the sermon, whilst the last verse of Hymn 284, "My God, my Father," was being sung—the Hymn which, as we know, had long been his favourite.

The Psalms in which he joined with us on that Sunday were those used on the morning of the Funeral, April 23rd, St. George the Martyr's Day. One may notice now with a loving reverence how appropriate many verses of Psalm

cxii. are to his character and his memory. It was afterwards discovered that the places were found and marked in his Prayer Book and Bible for the Psalms and Collect and Lessons for the Evening Service ; but he who had for so many years been to us all the bright example of earnest and reverent attention in the Service of God, was not again to be there in life. A very old friend of his Grace's said to me lately, "What I remember most distinctly now about the Services at Drumlanrig and Bowhill, is the Duke's clear voice saying after the Gospel, 'Thanks be Thee, O God, for this Thy glorious Gospel.'" It was evidently the expression of his heart's conviction.

Another occasion when the Psalms seemed to be touchingly appropriate, was at Evening Prayer on Tuesday in Holy Week, April 8th, when our anxiety was increasing. The words of Psalm xli. made one think of the support given from above in time of need to one who had been a benefactor to the Holy Church, and a succourer of the poor and suffering members of Jesus Christ. "Blessed is he that considereth the poor and needy ; the Lord shall deliver him in the time of trouble. The Lord comfort him when he lieth sick upon his bed."

I hope I may be pardoned if I offer one suggestion to those who may read this Preface. Last Sunday, at St. Paul's Cathedral, Dr. Liddon said that he had known a case where a sufferer had been much helped all through sleepless nights by being able to recite from memory, and meditate upon, the words of the Te Deum ; and he earnestly advised all of us to learn by heart passages of the Psalms, especially Psalm li., which in illness might be used to our great comfort as prayers. Some of us observed the

truth of this remark in the Duke's illness. When in weakness, reading or much thought are alike impossible, and we are least able to dwell upon unfamiliar subjects, the frequent and daily use of the Psalms in past years of health will be found to have stored the mind with holy ejaculations which come without effort to our aid.

S. M.

CASTLE HEDINGHAM,
Name of Jesus, August 7th, 1884.

SERMON I.

BOWHILL CHAPEL, *Low Sunday, April 20, 1884*

Psalm xxiii. (Bible Version.)

“The Lord is my Shepherd ; I shall not want. He maketh me to lie down in green pastures : He leadeth me beside the still waters. He restoreth my soul : He leadeth me in the paths of righteousness for His name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff they comfort me. Thou preparest a Table before me in the presence of mine enemies : Thou anointest my head with oil ; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.”

THIS Psalm was appointed by St. Chrysostom for use in the last office for the burial of the faithful departed who sleep in Jesus ; and one may, I think, plainly see why such words should have been chosen for use at such a time by the Eastern Church. They are very full of comfort and hope to us in the more ordinary trials of our lives ; still more so to a devout Christian when the hours of this brief life are drawing to a close ; but most of all are they consolatory, and with a very special power, when God’s people think of the passing away from this earthly scene, and the going to Paradise, of holy souls washed in the blood of that Good Shepherd Who shed it for them.

“The Lord is my Shepherd.” There is no title more dear than that ! The Eastern shepherd goes before the flock ; there is no driving of the timid sheep ; the shepherd leads, the sheep follow ; they know him and fear not ; where he leads there it is good for them to go. And Jesus, our Lord, gave Himself this title, “I am the Good Shepherd.” All that that name implies Jesus means

Himself to be. He goes *before* the sheep ; He leads the way, they follow.

(i.) He leads by the example of His own most holy life as the Perfect Man. In love, in pity, in sympathy, in the display of human affections, He *goes before* His people. He shews them Himself ; if we may so speak, He shews Himself without reserve, except so far as reserve as to His life is good for us. He lets us see Him tired out, weary by the well, weeping at the grave, pitying the widowed mother at her son's burial, broken down by agony in Gethsemane, thirsting and overwhelmed with a sense of dereliction on the Cross : truly the Brother of sorrowing and suffering humanity. So He *goes before* us ; and as we try to follow Him (too often with faltering steps) we are upheld by the thought that He knows quite well, not only by Divine knowledge but by His own experience, all that distresses us in our path. It is blessed then for us, the flock and people of His pasture, to realise what a true Shepherd He has been by going before us in the sorrows of our lives ; it is truly soothing and comforting to us to think of Him under this most gracious title, " the Lord my Shepherd."

(ii.) And then He is the Good Shepherd beyond this life. He goes before us into the other world, unseen yet so near. His own most holy soul once passed through the valley of the shadow of death. When on the Cross He breathed out His Spirit into His Father's hands, it went to Paradise, even as a humble Christian hopes, for that Saviour's sake, his own may do. From that moment Paradise was changed. The soul of Jesus entering into the place of departed spirits hallowed it, and made it what before it was not, a place where Christ had been, and where in some mysterious way His presence *is*. " Paradise, it is true, is not Heaven, but a halting-place at the foot of it " (*Dr. Newman*). Not until the Resurrection Day will there be perfect consummation and bliss, for the body must share with the soul in the glories which shall be revealed in the new creation ; but Paradise is blessed, the holy abode where the Good Shepherd cherishes that portion of His flock which He has taken to His mercy. " He maketh them to lie down in green pastures." He has taken them from

this rough world to peace. It is as if a shepherd wanted to move his flock from the rude wilderness, with its dangerous rocks and parched and arid places, and went before them to show the way, looking back again and again, and calling them by name to follow Him one by one to cool and pleasant resting-places. There, in consciousness, in hope and comfort, in the company of angels, the souls of the righteous are in the hands of God, enshrouded by the holy Presence of their Lord. So to pass from this world is, since the going of Jesus' soul to Paradise, what it never could have been before. He has led the way; and His sheep, though, as men encompassed with infirmities, they tremble and hardly dare to go, yet, as *Christians*, as the sheep of His hand, they know that they are only following Him. Where He has gone it *must* be good to go. This soothes their fear, this calms their trembling hope. They seem to hear His kind voice, "Fear not, Jesus is with thee! Thou hast trusted in the merits of My Cross; thy soul has been nourished by the food of immortality, My own Body and Blood; I will not leave thee nor forsake thee. Come unto Me, weary soul."

It is well for us to think of Paradise if we will always think of it as given to us by the Cross of Christ, made what it is because Jesus died. Few devout Christians can have lived for any long time in the world, but their best treasures and best affections must be in another world; and God has so constituted us that our affections are meant by Him to lead us from this world to that to which, before many years are past, we all must go.

"Every sense is an avenue to the heart, and calculated to convey to us the feeling remembrance of those who are gone."* The sound of music, a passing word, the beauty of some tree, a well-known scene, the sound of a bell, the opening out of spring flowers, a picture set aside, a lost letter that comes to view—all these will touch a chord, and fill the mind with recollections which take the thoughts from this to the unseen world. Calls they are, doubtless, from our merciful Father; whispers from the good angels that He has stationed round us; calls that would take us from the

* See Isaac Williams on the Passion.

business or the pleasures of life, to reflect upon the issues of life and death ; calls to more earnestness, calls to love Jesus better. Let us welcome them, and thank God for them, and try *ourselves* to live the life of reality and humility, of true holiness and zeal for God and man, of bravery and meekness ; *that* life which, as we in this house have good cause to know, is the outcome of faith. If we do the Lord will be indeed our Shepherd, and the time will come for no more partings again. Amen.



SERMON II.

 BOWHILL CHAPEL, *May* 11, 1884.

Hebrews xii. 22, 23.

“Ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.”

THE writer of the *Hebrews* here develops the doctrine of the Communion of Saints in language which cannot be mistaken. He wishes to encourage Christians to an earnest life of holiness, so he draws out a contrast between the religious position of the Jews and that of Christians. There was much to terrify them; there is everything to encourage us. Mount Sinai was the place indeed whence God promised blessings to those who obeyed Him; but still, it was the mountain full of awe and dread, so that Moses said, “I exceedingly fear and quake.” In contrast with the circumstances of this first revelation of God’s Will to His creatures, is set the access of Christians to God, to angels, to the Holy Church, to the souls of the Saints departed. No words could more strongly express the marvellous closeness of the Communion of Saints—the fellowship, that is, of those in Christ to God and to each other.

First, observe that it is a *present* fact. It is not “ye *will* come,” but “ye *are* come.” And to what? With whom is this Communion or Fellowship?

(i.) *With God.* “Truly,” writes St. John, “our fellowship is with the Father and with His Son Jesus Christ.” So here, in the *Hebrews*, the all-important fact is that our

fellowship is with the Infinite God. We “are come unto Mount Sion,” to Heaven itself, God’s own abode, the place where is His Throne, and where the Holy Trinity is incessantly adored by the multitude of the heavenly host. “God,” it is stated in the Ephesians, “has made us to sit together in heavenly places in Christ Jesus;” we are “fellow citizens with the Saints, and of the household of God;” we are in a manner *already* in heaven, even now “come unto” that holy of holies, Mount Sion, the City of the living God. We are come thither; and our communion, our fellowship is first with the Holy One, God Almighty, the Father, the Son, and the Holy Ghost.

(ii.) *With men.* For “if we walk in the light, as He is in the light, we have fellowship one with another.” Good Christians then who “walk in the light,” that is, those who, mindful of their Baptism and of the new birth then bestowed and then begun and carried on through life by grace, try to walk worthy of their high calling in Christ Jesus, and with whatever imperfections do fight the good fight of faith—these, walking in the light of God’s truth, have a true communion or fellowship one with another. You see that we are not isolated in Christian life; it would be unspeakably depressing if we were alone. No! We are bound up with one another by the bands of Christian unity, and the cords of sympathy and love. By virtue of the life that circulates through the whole body of which Christ is the Head, we, each and all of us who are in earnest as Christians, may have power and vigour which comes to us as members of the body. The prayers of one member help the others. Each separate petition, every longing aspiration of the heart, meets with other prayers, and with them goes to form that cloud of incense, which is the prayers of the Saints, continually presented on the golden Altar before the Throne of God. By the share we possess in the prayers offered up throughout Christendom, we are helped, comforted, raised up to higher and better things, in ways we shall never know until we pass beyond the veil.

Only two days ago I heard from Inverness of the Primus of Scotland in his illness, that “there are most remarkable signs of his being much supported by the prayers offered up

in his behalf." Would that we thought more of the power of intercessory prayer. "Pray for one another" is the secret of strength in the Church's life.

Then again, who can doubt the very special fellowship we have one with another in the Blessed Sacrament of the Body and Blood of Christ? "We, being many, are one body in Christ, for we are all partakers of that One Bread." Blessed, most helpful, most soothing words! Men's sins, and the pride of man's heart, have raised up barriers of separation on earth in the One Body of Jesus Christ, but by virtue of that One Bread of the Eucharist *we are one*. Wherever the Holy Sacrament is rightly and duly celebrated, *there* is the bond of true unbreakable fellowship. No matter what man's opinion may be, we are in God's sight all partakers of that One Bread, and by It united. Here, in the face of the divisions of Christendom, is encouragement and solace.

Now, the writer of the Hebrews, after telling us that in a manner we are even now living in heavenly places and in the company of heavenly beings, gives in the twenty-third verse the condition by which holy "fellowship one with another" is ensured to us. "Ye are come to the general assembly and Church of the firstborn which are written in heaven." We have this fellowship, therefore, in the Holy Church* on earth; for by entering into the Church at Baptism we are put in the most intimate union with that vast multitude of those whose names are enrolled on the list of the Members of Christ, who thus become the first-born of the new creation in Christ, and to whom, if they will persevere to the end, Heaven is assured. And this mention of the Church Militant leads on by a natural sequence of ideas to the thought of her trials, and of the enemies from whom she seeks protection at the hands of God, "the Judge of all men."

It is, however, to the last sentence of the twenty-third verse that our attention is more closely attracted at this time. "Ye are come to the spirits of just men made perfect." "Made *perfect*." Here indeed there is no per-

* Wherever in Scripture the word here translated Church is used of *men*, it always designates Saints *on earth*.—(See Alford in loco.)

fection. So long as there is one step more to take, who can say, The goal is reached? "I count not myself to have apprehended." But a time comes when probation in this life is over; all is accomplished; the race is run; life is perfected by death. With those who die in the Lord it is that life in this world has been completed as God willed it to be; the creature has fulfilled its destiny. Sent into this world as the creature of God, raised in Baptism to be a child of God by adoption, man is placed in a state of salvation. He begins to set forth on the first stages of that road which leads to eternal life. Often faltering, often misled, often, it may be, wandering off the right track of that narrow way; often sinning, often shrinking from the Cross, yet recovering himself by the help of God; in the main keeping the goal in view, and taking up the Cross again and again with renewed fervour, the true disciple of Jesus perseveres to the end. Such is the history—who can doubt it—of most of God's faithful servants who have lived long in this world, and at length enter into Paradise. Washed in the blood of the Lamb, clinging to the Cross, the spirit returns to God Who gave it. Life here is ended. The body rests in the grave, the soul is in the hands of God; all that the Cross of Christ could do for it in this world is done, and the spirit (though it waits for its perfect consummation and bliss at the general Resurrection) is yet so far "perfect."

* The prize, the prize secure!

The wrestler nearly fell;

Bare all he could endure,

And bare not always well:

But he may smile at troubles gone

Who puts the victor's garland on.

The exile is at home!—

Oh, nights and days of tears!

Oh, longings not to roam!

Oh, sins and doubts and fears!

What matters now grief's darkest day,

When God has wiped all tears away?

"The spirits of just men made perfect"—we *are come* to them. Oh! blest Communion; fellowship divine! Truly

* From a Greek Hymn translated by Dr. Neale.

blessed ; something (is it not ?) that we love to dwell upon. And when the thoughts turn to that real yet most mysterious fellowship, the question arises in many a loving and anxious heart—"What does it mean? How, why, in what manner, are faithful Christians on earth so closely united with the faithful in Paradise that it can be said with any exactness, '*Ye are come to them?*'"

Let us try to find some answer to this question.

First, we have to *realize this fact*, that the Church of Christ is both visible and invisible. "It has a home in two worlds. In both these homes Christ is the Head, and so the children of God in both are united. Their union is not dissolved, because some have already entered that glorious and spotless Church of which this is the outer court."*

Or, to put it in another way. What is it but as if the faithful members of Christ on earth were assembled in the nave of some vast cathedral, and the faithful departed were in the chancel, with a thin veil hung over the chancel arch? The same roof covers both; the same Divine Presence pervades both portions of the House of God: one part, it is true, is raised higher than the other, and is, as is fitting, full of more holy and solemn associations, being in a special way the Sanctuary of God; but yet only a veil and a few steps are between those two assemblies of the children of One Almighty Father.

If, then, we realize that in Christ the whole family of God in heaven and earth is one, we can see *how* it is that we "are come to the spirits of just men made perfect." Our Baptism is the cause of our "coming." Then we begin to live in Christ, in that same Lord in Whom they too live, and their oneness and ours in Christ make us one together. And so no real separation occurs when in the sight of men they seem to die; there is indeed a local separation, a physical and material severance, but really, truly, and spiritually—and spiritual things are more *real* than material things—we are with them and they with us—parted, yet together in Christ.

* "The First Ages of the Church," by Dr. Dollinger.

Secondly, remember that the faithful departed “*live* unto God.” Their condition, then, is one of *life*. With Jesus, with God, in some mysterious way in His Hands, with the holy souls of all who have died in the Lord, they *live* in perfect consciousness. True, Scripture speaks of those who “sleep in Jesus:” but this is a term meant to signify to us the simplicity (so to speak) of death itself, that death has lost its sting, and is, on account of the death and resurrection of Jesus, not annihilation of the body, nor mysterious disappearance of the soul into space, but a kind of gentle falling asleep, to come to life again, body and soul, at the great waking of the Last Day. That there is perfect consciousness is plain from our Lord’s own declaration as to Lazarus in Abraham’s bosom, and from the fact that between our Saviour’s death on the Cross and the morning of Easter, His own holy Soul went to “preach to the spirits in prison,”* — to announce, as it would seem, to the departed in the other world the good news of His triumph on the Cross.

Yes! there is consciousness, and from this consciousness arises the assurance of heavenly recognition of saint by saint. “How blessed is the entrance into Paradise of the faithful soul! Borne by angelic hands, it passes through the golden gates, and is with Christ. At first it sees only Him in His beauty, and listens to His loved Voice. But then it beholds the multitude of the redeemed, and enters into their holy society. Father, mother, loved ones gone before, faithful friends in the Lord—all who were known and loved on this earth, and who have died in Jesus, are there to welcome the soul. Who can describe the joy of recognition? Who can tell the rapture of that moment, when the long separated meet again, joined in an union never to be destroyed?” (*Body*.)

And whilst consciousness, involving mutual recognition, exists, so too does memory. “Son, *remember!*” were Abraham’s words to the sinful soul in the other world; and if with the lost, how much more with the blessed! The redeemed soul can now look back upon life as a whole. Sins are remembered, and they intensify love and gratitude

* 1 Peter iii. 19.

to God Who has pardoned them. The ills and pains of life and of sickness are remembered, and with a great joy now, when viewed as the "much tribulation," or the "light affliction which is but for a moment," by which the soul has been fitted for Paradise. Those left on earth are remembered; and most surely are we helped in our earthly strife by the prayers of the holy dead for us. Under the altar St. John saw the souls of the martyrs, and heard their incessant prayer; and "by this we may understand that the prayers of the faithful dead are continually offered up for their brethren in Christ who are here, and are still bearing the burden and heat of the day" (*Keble*).

Such remembrance of us on earth can in no way interfere with the bliss of Paradise, if we hold, as we should do, that the faithful departed "only share Christ's knowledge of the state of the Church on earth, so far as Christ is pleased to impart it to them" (*Dollinger*). Be the limits what they may, it is a knowledge, we may feel, "wide enough to sustain their interest, and to win for us the great blessing of their prayers" (*Body*); and thus, though in another and a better world, as living members of Christ they "take their part in the working out of the Will of God in the redemption of souls" (*Dollinger*).

Lastly, whilst we consider the offices of the holy departed towards ourselves, we are led to think of the exercise of communion with them on our part. "Human nature will not endure the thought that at the moment of death all concern for those loved ones who are riven from us by death, comes to an end" (*Bishop Forbes*). The heathen symbolized their idea of death by a broken column, or an inverted torch. Such emblems seemed meant to suggest that henceforward the dead are nothing to us, or we to them; the column of life snapped off, the lamp extinguished. Alas! that in Christian burial grounds such gloomy, depressing memorials should exist. True Christian feeling turns from them with abhorrence. Let the bodies of our dead in Christ rest beneath the Cross of Jesus, the blessed sign of our redemption, the token of belief in pardon for the past and of reunion hereafter. Let the life on earth

of a Christian, as it commenced at first with the Cross on the brow, be finished beneath the Cross, and so be a work begun, continued, and ended in Jesus Christ.

The Cross of Christ ! The Cross of Christ !—it speaks to us of never-broken union. Overshadowed by it, we, sinners that we are, can yet dare to think of the blessed in Paradise as one with us, and to believe that if we too are glorying in the Cross, and trusting to it, we have a real communion with all who have already won the victory under that banner.

We exercise that communion in our private thoughts and longings, and meditation, and in our Church Services. Direct memorials of the holy departed are, it is true, for reasons it would be out of place now to try to explain, infrequent in our present Prayer Book ;* yet, besides the commemoration of the faithful departed in the Communion Office, and the pious observance of Saints' Days, and especially of All Saints' Day—devout minds have found much comfort in the knowledge that we never say the Lord's Prayer without bearing in mind before God the faithful departed. "Thy Kingdom come" is a prayer for the coming of the end, when Christ shall be all in all ; and so far as it affects the doctrine of the Communion of Saints, we may take the words of the Burial Service as a paraphrase of that clause in the Lord's Prayer, when we pray God "shortly to accomplish the number of His elect, and to hasten His kingdom ; that we, with all those that are departed in the true faith of His holy Name, may have our perfect consummation and bliss, both in body and soul, in His eternal and glorious kingdom."

Certainly it will be well for us, as members of the one family of God, "to make it a matter of religious duty never to forget the departed, never to let go of them ; to insist that they are not really gone from us, and to resolve that nothing shall set us farther apart, or widen the gap that death has made" (*Morgan Dix*) ; to be, as a matter of principle, as loyal, as faithful, as true, as loving towards our

* In the First Prayer Book of Edward VI. they were definite and usual.

beloved ones now, as we were while they were with us. Let the memory of those in Christ before us be a purifying motive in our actions; let their names be uttered, not with gloom or sadness, but with a kind of holy joy and awed reverence, for they live in a truer sense than we. "Let us remember that it is we who are in the shadows and the darkness, not they;" let us cling to the belief of our communion with them as a blessed aid, given us in the mercy of God, to help us to be where they are now.



[NOTE.—The writer hopes that no expression in the two preceding Sermons may be thought to contradict in any way a belief in the probability of some process of gradual improvement and fitting for heaven which may go on after death. Mr. Keble, in his old age, meditating upon the awful holiness of God, and of his own unworthiness to see God, told a friend that he clung to a belief in such a process as his best comfort. It may be supposed that many humble-minded Christians are of the same mind.]

SERMON III.

[*The Sermon, from which the following extract is given, was preached at DRUMLANRIG CASTLE, November 25, 1883, and (with the addition in brackets) on the Third Sunday after Easter, 1884, at BOWHILL.*]

Psalm cxix. 57.

“Thou art my portion, O Lord.”

“ ‘THOU art my portion, O Lord!’ It is blessed to say that from the heart; however weakly, however imperfectly, yet it *is* blessed. Animated by the truth it expresses, saints have lived, and martyrs have endured to the end. What that Lord has been of old He is now to His people—ever faithful, ever sure. As the children of time, we, whether for good or evil, move onwards in perpetual change, but above us is the unchanging God, the portion of each redeemed soul. May He give to each of us ever to look upwards and claim Him for our own!

“‘Thou art my portion!’ *There* is our refuge when the storms of temptation sweep over us. *There* is our solace when life’s burdens press heavily. In that belief we can find a strong consolation when we part from those we love. In that assurance we may see in pain and sickness the touches of a loving hand. At that solemn hour, when human help must fail us, the life-long clinging to God as our portion will stand us in good stead; we shall know then why our Father bid us trust Him; we shall feel then what it is to have His rod and His staff to comfort us”

[Some of you may remember that these words were preached at Drumlanrig on November 25, the Duke's last birthday. I have purposely repeated them to-night. We have known of late that God does not fail at the last to help those who in life live unto Him. Last night I was looking through a volume of Sermons, dedicated in 1818 to Duke Charles, by Mr. Marriott. He was domestic Chaplain to Duke Henry and Duke Charles. There is a passage in one of his Sermons which bears on the subject before us. He is speaking about the sadness of the way in which men "shrink from opportunities of learning, what is no easy lesson, *how to die well*. For scenes of infinitely less importance they prepare themselves with much forethought, but they venture upon that most awful scene, a deathbed, without the slightest consideration; as though, because all men must die, all men could die well. Yet the still small voice of conscience tells them that he who would die well must live well; and that he who would lean with confidence on the Saviour then, must now take up his cross and deny himself, and follow Him."

Perhaps, when quite a youth, the Duke heard that Sermon; at least we know that he so lived that, in the right sense of the words, he was not afraid to die. He had made God his portion all through life, and His rod and His staff they comforted him.

I shall always remember what Sir W. Gull said to me on the morning of Wednesday in Easter week. "It was very impressive. I shall not forget last night. It was simply this, 'the end of that man is peace.'" *

I hope we shall all be stronger in our faith for such times as we have passed through. They help one. And may we so follow the good example set us by his Grace, of faith and deep humility, that we, with him, and all those who are departed in God's holy faith and fear, may have our perfect consummation and bliss, both in body and soul, in our Father's eternal and glorious Kingdom. Amen.]

* Psalm xxxvii. 37, (Bible Version.)



APPENDIX.

NOTE TO SERMON II.

I HAVE long felt that the doctrine of the Communion of Saints is imperfectly realized by many good Church people ; and yet there is probably no Article of the Creed which so closely touches the most tender feelings of us all, and very specially so when, as we humbly hope, God has taken to Himself souls beloved by us. I should be very thankful if by this Note I might be permitted to draw the attention of anyone to a closer investigation of the subject. Besides the well-known Treatises on the Creeds, such as Bishop Pearson's and Bishop Forbes', I have this year come across two books which I venture to think might be of much interest to others who have not read them : "After Death," by Canon Luckock, Examining Chaplain to the Bishop of Ely ; and "The Historic Faith," by Professor Westcott, who gives at the end of his work a chapter on the Communion of Saints, of singular power and beauty. To these and other standard authorities, and to Dr. Lee's "Christian Doctrine of Prayer for the Departed," I am indebted for many quotations in the following pages. Without attempting to enter more fully than I have done in the Sermon upon the Doctrine of the Communion of Saints, I now pass on to the more immediate subject of this note, namely, "Prayer for the Faithful Departed in Christ."

"If the whole body of Christians, both those in the flesh and those out of the flesh, are but one family, then it seems hard to believe that separation by death can interpose a barrier to our intercession" (*Luckock*) ; and if prayer is, as

we believe, the highest act of the noblest part of our being, it would seem unnatural that we should be unable to exercise it in connection with our deepest affections and interests.

In support of what to my own mind is a "natural instinct," we have the following facts : first, that whereas the Jews were used to pray for the dead, our Saviour nowhere condemns the practice ; secondly, that the most ancient Christian monuments, as well as the earliest written prayers of Christians, testify to the fact of prayers for the departed being in common use in the first ages of the Church ; thirdly, that the Holy Church throughout the world has used them ; fourthly, that great teachers of the English Church since the Reformation sanction such prayers, which have been written and used by devout laymen as well as clergy.

I must content myself with giving in this Note a few brief statements, which may be suggestive of further reading and thought. In Note II. will be found some specimens of inscriptions bearing on this subject from the Catacombs and our English Churchyards.

(i.) From the history of the Maccabees it is clear that the custom of praying for the dead was known in the Second Century before Christ (2 *Macc.* xii. 39). Josephus testifies to the belief current in his day as to the value and importance of prayer for the departed (*Wars of Jews*, chapter 91).

(ii.) Such prayers are frequently to be met with on the tombs of Christians in the Catacombs, the most ancient of Christian monuments, some three thousand of which are earlier than A.D. 325.

(iii.) They are also to be found in the Primitive Liturgies, which are the written prayers for the Celebration of the Holy Communion used in the early Church. Here is a passage from the Liturgy of St. James, which can be proved to have been in use 1500 years ago : "Remember, O Lord, the God of the spirits of all flesh, those whom we have remembered and those also whom we have not remembered, from righteous Abel even unto this day. Do Thou give them rest in the region of the living, in the bosom of

our holy fathers Abraham, Isaac, and Jacob, where sorrow, grief, and lamentation are banished away, where the Light of Thy Countenance visits and shines continually. And vouchsafe to bring them to Thy heavenly kingdom."

(iv.) That the Church in our country, from the time of the introduction of Christianity, used such prayers, is of course well known ; so I pass on to the divines "whose names form a long and goodly array from the Reformation to our own time" (*Luckock*). I prefer, as a rule, to quote passages from the writings of Bishops.

Bishop Andrewes (died 1626).—"For prayers for the dead there is little to be said against them ; it cannot be denied but that they are ancient." "Lord, have pity on living and dead."

Bishop Buckeridge (of Ely) thus ends a Sermon at the Funeral of Bishop Andrewes, "God grant to him, and all the faithful and saints departed, a joyful resurrection to everlasting life and glory in Jesus Christ."

Bishop Cosin (1618), writing on the prayer in our Burial Service, "that we, with all those that are departed," &c., says—"The Puritans think that here is prayer for the dead allowed and practised by the Church of England, and so think I ; but we are not both of one mind in censuring the Church for so doing. They say it is superstitious ; I, for my part, esteem it pious and Christian."

Bishop Gauden (of Worcester), A.D. 1662.—"It is our bounden duty never to fail, so long as we are in this flesh, to remember them, once with us, now in thẽ spirit, and awaiting the tender mercy of our Father in heaven, who themselves wait for the consummation of their imperfect joy. As the ancient Fathers, in the most purest times of our holy religion, were always wont to pray when the oblation was made, so we do ask God on the like occasion, and in common prayers, as we should also in private prayer, to have mercy in His Great Day upon all Christian souls."

Bishop Jeremy Taylor.—"We find by the history of the Maccabees that the Jews did pray and make offerings for the dead, which also appears by other testimonies, and by their forms of prayer still extant which they used in the

Captivity. Now it is very considerable that, given our Blessed Saviour did reprove all the evil doctrines and traditions of the Scribes and Pharisees, and did argue concerning the dead and the Resurrection against the Sadducees, yet He spake no word against this public practice, but left it as He found it ; which He Who came to declare to us all the Will of the Father would not have done if it had not been innocent, pious, and full of charity" (*Dissuasive*, pt. 1, ch. 1). "We also have some ways to express (our relation to the departed) and to bear a part in this communion, by actions of intercourse with them, and yet proper to our state ; such as are—preserving their memories, privately and publicly keeping their memorials, and desiring of God, with hearty and constant prayer, that God would give them a joyful resurrection and a merciful judgment ; for so St. Paul prayed in behalf of Onesiphorus, that ' God would show him mercy in that day ; ' that fearful and yet much to be desired day, in which the most righteous person hath need of much mercy and pity, and shall find it" (*Works* viii. 436).

Bishop Ken (1677) wrote and used a prayer for those who were "in the flesh or sleeping in Christ."

Bishop Wilson (of Sodor and Man) "taught the practice with much boldness of language."

Bishop Heber.—"My own opinion is on the whole favourable to this practice, which indeed is so natural and comfortable, that this alone is a presumption that it is neither displeasing to the Almighty, nor unavailing with Him."

Bishop Legge (of Oxford).—"I never pass through a Churchyard, known to me or strange, in which I do not breathe a prayer to Almighty God for His mercy upon the spirits of those who rest there" (*Address to Churchwardens*, 1818).

Bishop Wilberforce (1871).—A remonstrance was sent to him against the words on a gravestone—

"Eternal rest give unto him, O Lord ;
And let light perpetual shine upon him."

The Bishop replied that "the Church of England has nowhere disallowed the words."

Samuel Johnson (A.D. 1759) composed and used the following prayer, which I copied from his Life by Boswell, in the Library at Dalkeith : "And, O Lord, so far as it may be lawful for me, I commend to Thy fatherly goodness, my father, my mother, my brother, my wife; I beseech Thee to look mercifully upon them, and grant them whatever may most promote their present and eternal glory."

Lord Tennyson, in the "Ode on the Death of the Duke of Wellington," 1852, ends thus—

"And in the vast Cathedral leave him ;
God accept him, Christ receive him."

John Wesley "was mighty for prayers for the dead," and justified the use of them on the authority of "the earliest antiquity, and the Church of England."

In the Court of Arches in 1838, Sir Herbert Jenner, the judge, decided a case in favour of the legality of prayers for the dead, and stated, "If it had been the opinion of the framers of the Articles and Canons of the Church that they were opposed to the Scriptures, they would have expressly declared their illegality."

I hope this Note may be accepted in the spirit in which I write it. To myself it has long been a great comfort to feel that the Church of England, by the voice of her Saints and Doctors, allows her children to be in this practice at one with the Holy Church in all ages. I trust it may be so to others.

I believe with a learned writer, that "the fact is, we all pray for the dead—at least all loving hearts do. When our beloved pass away from us, we follow them with our longing thoughts, we speculate on their condition in the world unseen, we wish them well. And what is a wish but an unexpressed prayer?" Many of us, however, may long to do more than this; and to such the saying in one's private devotions, and especially at the time of Holy Communion, "May the souls of the faithful departed, especially . . . rest in peace," is indeed a consolation. Those who accustom themselves to do so "will find the pain of bereavement lessened, the bond of union

between the Church on earth and the Church in Paradise more tightly drawn" (*Luckock*). For myself I can only hope, that over my own grave, and upon the foot of the Cross of Jesus my Saviour, may be written the prayer of St. Paul, "The Lord grant unto him that he may find mercy of the Lord in that day!"

NOTE II.

Inscriptions from the Catacombs at Rome.

The simplest form, and one that is very common, is "In peace," and the name.

A.D. 250. "Eumenes lieth in peace."

A.D. 268. "Mayest thou live amongst the Saints in peace."

A.D. 310. "Fetched by the angels . . . in peace committed to the grave."

"Victoria, mayest thou live in God."

"Peace be to Fortunata, my sweetest daughter."

"Hilaris, may you be refreshed in the peace of God."

"Mayest thou have eternal light in Christ."

Upon these, and similar epitaphs, Canon Luckock observes, that they "exhibit ample proof that the early Christians believed not only that the faithful dead entered at once into a state of rest and peace, where 'no torment could touch them,' but also that death interposed no barrier to the prayers of those who survived."

I should like to give many instances of tombs in our churchyards, from 1549 to the present time, inscribed with prayers to the departed, and with simple words of hope and love which take one back to the faith of the Catacombs, but space will only allow of a few. Upon the tomb of Bishop Barrow in St. Asaph Cathedral, dated 1680, is a Latin inscription, of which the following is a translation:—"The remains of Isaac, Bishop of St. Asaph, laid in the hand of the Lord, in hope of a joyful resurrection through the merits of Christ alone. O ye who enter into the house

of the Lord, the house of prayer, pray for your fellow-servant, that he may find mercy in the day of the Lord."

In Dunster Churchyard I copied, many years ago, an inscription of the last century, which for simplicity it would be hard to surpass: "Here rests the body of —, whom God hath taken to His mercy."

1741. Stock Harward, Essex.—"Here lieth the body of —, to whom God grant rest. Amen."

I have been lately much struck by the beauty and brevity of inscriptions on the crosses and gravestones in the Churchyard at Chislehurst, such as—

"✠ In peace. Here resteth —."

"✠ In peace. Emily, the beloved wife of —, suddenly taken home. She lived here 47 years."

"✠ In peace. Here resteth all that could die of O. L. D. Jesu, mercy."

"✠ Here rests in the love of Jesus all that could die of —."

"✠ E. M. L., taken home December 29, 187—. He giveth His beloved sleep."



"They are not lost whom we love in Him whom we cannot lose."

(*St. Augustine.*)

